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WEEKLY REVIEW.

—Bombay has been dancing most vigorously in honor of the departure of Sir Bartle Frere. To barbarians like ourselves it seems a strange way of expressing one's grief for the departure of the Governor and his lady, to spend the night dancing in 'halls of dazzling light.' One of the greatest of these farewell balls, that given by Mr. Sassoon, cost, it is said, half a lac. There were 15,000 gas burners.

—The Rev. D. Macpherson delivered the third of the series of lectures on the subjects of University Studies, on Friday of last week, to a large audience of Natives and Europeans. His subject was the Philosophy of John Stuart Mill. The defects and difficulties of that system which undertakes to rear the whole mental edifice of man on *sensations*, and those of the system which makes all virtue consist in *utility*, were faithfully and impressively exhibited. The lecturer found it no easy task to bring all that he wished and needed to say, within the compass of a single lecture; but we cannot doubt that his reasonings and arguments, will facilitate many of his hearers in the examination of Mill's philosophical tenets.

—It was doubtless an agreeable relief to Sir Bartle Frere, from the burden of hearing his own commendations, to be able last Wednesday, at the durbar for the investiture of the Thakoor of Bhownuggur with the insignia of the Order of the Star of India, to concentrate attention upon the merits of others. In his address to Major Keatinge, His Excellency seemed to luxuriate in the opportunity of tracing the career of this most useful servant of Government. Perhaps he was desirious of impressing in this indirect way, upon His Highness the Thakoor and his prime minister, his views and those of the English Government with regard to the way in which Native states should be governed. The Prime Minister of the Thakoor is a Nagur Brahmin, a person of much ability and is the real director of the affairs of the Bhownuggur state.

We had the gratification of hearing a very admirable address by Mr. Tinling last Monday evening; and must confess that we have not been so enthralled by any speaker since we heard Dr. Duff, some ten years or more ago. Mr. Tinling is not solicitous of praise, and we feel some delicacy in using the language of eulogy, when the power and the gifts are so manifestly from above, and are consecrated to the single end of promoting Christ's kingdom; but there can be no question that the visit of Mr. Tinling to Bombay is matter of much thankfulness. As not many mighty or noble, so not many eloquent men are called to the ministry of the Gospel, and it pleases God to use many, who like Paul have no special oratorical gift; none the less may we admire the grace of God when it appears in connection with such endowments. We trust that many in Bombay, both Natives and Europeans, both laymen and ministers, may receive a new impulse and be conscions of a great quickening in connection with Mr. Tinling's work among us. He is, as our readers are aware, a layman; he is unconnected with any society; friends at home, deeply interested in India, have encouraged him to pay a visit to this country and speak to the large and increasing class of Natives who are acquainted with English, concerning the claims of Christianity. His address on Christ and Bramhoism showed a much juster appreciation of this latter system than is evinced by many who discourse learnedly about it. He showed it to be simply a form of natural religion, and to be characterized by the great radical defects that pertain to this. The young men of Bombay have not identified themselves with the Bramho Somaj movement; but many of them who in heart have renounced all confidence in their ancestral creeds, are taking up the idea that there is no such thing as an express revelation from God, and that the light of nature is all we have to rely upon, in preparing for another world. The addresses of Mr. Tinling are well calculated to meet this state of mind, and to show that the same careful scrutiny which dissipates the pretensions of ordinary systems, only the more clearly discloses the substantial and immutable basis of Christianity with its Gospel of love for all mankind.

We understand that Mr. Tinling will speak to-morrow (Lord's day) at 8 A. M., at a room over Messrs. Atmaram Sugoon and Co's. Calbadevi Road; and at the Free Church Institution, Khetwadi, at 6 P. M., On Tuesday at 5½ P. M., he will give a religious address at the Free Church, Esplanade; and on Wednesday at 7½ P. M., he will take part in the meeting at St. Andrew's, Fort.

Medical Missionary Training Institution and Dispensary for the Bombay Presidency.

A few years ago the Edinburgh Medical Missionary society selected Bombay as the destination of their Training Institution and Dispensary; a sum of money was raised to begin work with, but the planting of the Institution has been necessarily delayed until now for want of a man to undertake the charge of it.

Owing to the unsettled state of Bombay and the difficulty of procuring suitable premises at a moderate rent, it was deemed prudent not to begin operations in that city at once. The Directors therefore desired me to proceed to Poona and there spend a year in studying the vernacular, and at the end of that period the question will be decided whether Bombay or Poona is to be the ultimate destination of the Institution.

The objects of the Institution are two-fold.

First, The training of Native Christian young men to become Medical Missionaries and

Secondly, a local charity where Medicines will be given to the sick poor.

By and by our plans will be finally settled, a local committee formed and details laid before the various Missionary agencies, at present labouring in the Presidency.

DAVID YOUNG M. D.
Superintendent.

The Bombay Guardian.

SATURDAY, FEBRUARY 23, 1866.

THE CAVES OF AJUNTA.

Within a few miles of the famed battle-field of Assaye is to be found the most complete and interesting series of rock-cut temples in India. They are reached most easily by leaving the north-east branch of the G. I. P. Railway at a little roadside station called Pachora, about 230 miles from Bombay. A ride of 27 miles in an easterly direction brings the visitor to the village of Firdapore, where there is a comfortable travellers' bungalow. If bullock-carts have been made use of from Pachora to this place, they must now be left, and the rest of the journey performed on foot or on horseback. It is well so to time the arrival at Pachora as to be able to start for the caves before the sun has got well up; and an hour's walk in the fresh morning air of Khandeish will be found most enjoyable. For at Firdapore you leave the flat dreary dusky plain, and advance into a hilly country that gives a pleasing rest, from its variety, to the wearied eye. Broad quiet shadows lie sleeping on the hills, which are here softly moulded and rounded off as if with a human tenderness. There are few living things to be seen; bnt the stillness is broken by the frequent murmuring of ring-doves, and occasionally you may be startled by the whirr and rush of partridge or quail that suffer your approach till they rise almost from under your feet. The footpath which we are following in Indian file leads gradually deeper into the hills, winding along their spurs, and sometimes crossing the dried-up bed of a stream. Trees and shrubs with strange bright burning foliage skirt the path. As the morning advances the tokens of life disappear; and the feeling of utter solitude deepens upon the mind amid the silence of the hills. These become loftier and more precipitous, and the valley more contracted till, rounding another spur, you at once find yourself in the secluded ravine in which are situated the caves of Ajunta.

Even if there were nothing more to see, you might think yourself sufficiently rewarded for having come so far, by the sight of this most picturesque valley. The sweep which the river makes through it is so sharp and sudden that the narrow ravine is almost semi-circular in form, and it appears to be completely shut out from the rest of the world. Standing at its entrance, you look up to the all but perpendicular cliff on the right or eastern side, and can take in at one glance

the whole or nearly the whole of the rock-cut temples. A short precipitous path leads up from the bottom of the ravine to the narrow ledge that runs in front of the caves, which are now seen to be excavated in the trap-rocks that form the face of the hill, and about 200 feet below the upper level of the ghaut.

These stupendous works of a by-gone age are believed on good authority to have been executed from about the first century before Christ to the tenth or eleventh century of the present era, and they afford excellent illustrations of the arts and of the religious ideas of the Buddhists during that long period. Many of the sculptures, however, by which the caves are adorned are considered to bear a more modern date than that of the temples in which they are placed; and the paintings, executed on chunam, which in some cases cover the roofs and walls, are attributed by Dr. Wilson to Bactrian or Grecian origin. In at least one instance there is evidence of Hindu workmanship, in a group of sculpture, namely, which represents the Brahminical Vishnu seated under the seven-headed snake which overshadows him by way of canopy.

The caves are twenty-six in number, and they are distinguished into two classes: Viharas, or Monasteries, and Chaitya caves, or churches. These vary much in size, the Viharas being generally square or nearly so, while the Chaityas are always oblong in form. Some of the latter measure only about forty feet in length by twenty feet in breadth, and others have more than the double of these measurements. A Vihara consists of a large hall, generally with pillars in the centre; and around this are arranged the cells that were occupied by the monks. At the inner end of the hall and facing the principal entrance a small chamber or sanctuary is excavated, in which may be dimly seen an image of Buddha seated cross-legged and meditating profoundly. The interior of the Viharas is for the most part simple in character and sparing of ornament; the exteriors are sometimes very handsome, highly ornamented with sculpture, and having richly carved pillars in the verandahs. The Chaityas, on the other hand, being intended for worship, are much more splendid in their arrangements. As you enter, the most prominent object is the immense stone altar or Dagobah, placed opposite the entrance and distant from it about two-thirds the length of the cave. The Dagobah is a monument supposed to cover some relic of Buddha or of one of his Saints; and it was doubtless regarded by his devotees with peculiar veneration and honoured with the most devout worship. An aisle, carried along each side of the cave and behind the Dagobah, is separated from the main body of the hall by octagonal pillars which are coated with chunam and covered with painting; but little more than the traces of the painting can now be seen, and indeed in many cases the chunam has entirely peeled off, leaving bare the natural surface of the rock. Perhaps the most interesting feature in the Chaityas, architecturally considered, is the great semi-circular window over the entrance, from the position of which the admission of the light is admirably arranged so as most effectively to illuminate the Dagobah and the frieze sculptures over the pillars. Much labour and care have been expended on the ornamenting of these windows externally, and there is nothing that strikes the visitor more, on his entrance into the valley, than the magnificent appearance which they present. The sculptures are not attractive: rude in conception, they are rude also in execution, and often are repulsive from their grossness. The most chaste and polished of them are still entirely wanting in the refinement, the grace, the poetry with which we are familiar in Greek art. The favourite subject is Buddha himself, either seated cross-legged, with the hands turned in toward the breast, in the well known attitude of meditation; or standing erect with the hand uplifted, in the attitude of preaching. His followers are also frequently represented in the former of these attitudes, and those sculptures which are not devotional in character are generally illustrative of domestic life. No doubt the symbolical significance of many of them is lost on the unlearned observer. The most remarkable sculptured work here is found in the last of the caves, that is, in the cave that lies furthest from the entrance of the valley. This is a colossal image of Buddha reclining at full length in an attitude of complete repose. He is dead or dying, or has just attained the state of *Nirvana* or beatitude—the blessed ultimatum of every true Buddhist, escape from existence. Above the figure of the sage are represented his heavenly attendants rejoicing over his release; while beneath are his earthly followers, mourning (with perhaps some inconsistency) at the loss they have sustained. The image is twenty-three feet long, and is carefully and skilfully executed.

One cannot but feel awed in the presence of these gigantic remains of the olden time. Their monolithic grandeur speak with a sad though silent eloquence of the struggles and strivings of men after the infinite, of misinterpreted longings after rest and peace. It is strange to think of men retiring to spend their lives in this remote secluded valley, "the world forgetting, by the world forgot," and here waiting years and centuries in the constructing of bootless temples to an Unknown God. But as you emerge from one of these caves, now so utterly deserted or given over only to be the foul haunts of bats, and step into the free air and light of heaven, with the eagles soaring away yonder in the blue immeasurable depths, you feel all the more profoundly grateful that God has come down to us men to tell us of His love, that He has made known to us the true way of peace, and that His Son our Saviour Jesus Christ has brought life and immortality to light though the Gospel. B.

COLONEL WHELER AND PERFECTION.

In his admirable preface to the life of Collonel Wheler, Macleod Wylie says:

"Shall we say that he was perfect? We cannot. We know that he was far from it. He was certainly defective in knowledge. Long as he had read, dearly as he loved the Bible, he had not very clear views of the gospel. At one time he was very much under the influence of two or three memoirs of devoted Methodists (especially Mrs. Rogers and William Bramwell), and for some years was thirsting for that "gift of perfect love" which they were supposed to have obtained. The believer, in truth, is only holy as partaker of God's holiness; he never has inwrought in him a work on which he can rest. But this faithful man, hungering and thirsting after righteousness, panted for freedom from sin, and for some years was tossed about on a sea of conflict, and at no period does he appear to have had very full and consistent conceptions of the gospel of the grace of God.

"Yet his case is deeply instructive and encouraging. No matter whether we trace his course before or after he conceived his theory of perfection, he was equally blessed in his labours, equally honoured by the Lord, and equally beloved by his brethren. And why? Simply because throughout his eye was single, he gave himself without reserve and with all his powers to the service of his Master, he loved his Saviour with supreme love, and his brethren as himself, and his heart's desire for all men was that they might be saved. And in all this there is a very solemn and very touching lesson. We may learn that our success, the Lord's blessing on our labours, depends not on the theoretic accuracy of our theology, but much more on our simplicity of aim, our faith and prayers, our zeal for the Lord's glory, our patience, zeal, and perseverance."

Now we are free to confess that we have a good deal of sympathy with Colonel Wheler, in his idea of the obligation resting on believers to seek for perfection and to seek it in hope. We are conscious that there is an unquestionable element of error in the Wesleyan doctrine of Christian perfection; but this element does not present itself to us in the opinion that Methodists have of the attainability of perfection, but in the wrong conception they have of what constitutes perfection. Man's nature, they say, has been so damaged by sin, that now to love God with all the heart is a less thing than it would have been if man had not fallen. They lower the divine standard, and their 'perfect love' is compatible with a good deal that an angel would shrink from. At least, this is the way in which the doctrine is generally presented in their books. Glancing at Wesley's Sermon (XIII) on Christian Perfection we do not find the doctrine so stated there; all that he says is, "Christian Perfection does not imply an exemption either from ignorance, or mistake, or infirmities, or temptations. Indeed, it is only another term for holiness." But leaving John Wesley, *let* us turn to Paul. What thought he of this matter?

"Not as though I had already attained (unto the resurrection from the dead) either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." (Phil. III. 12.)

He puts away a certain idea which might have been entertained, namely, that he had already attained unto the resurrection from the dead; this, by the nature of the case cannot refer to the future and physical resurrection; it is explained by the words that precede it (9-10) where he expresses his intense desire to be conformed to Christ, so to know him who was crucified and buried and recovered from death, as with him to be crucified and raised. Well, says Paul, you are not to think that I have already attained unto this state of perfect conformity to Christ; but with all my heart and soul, I am striving after it. Now the fact that he was thus striving after it, is sufficient of itself to show that he did not think himself debarred from the hope of attaining it in this life. He does not say that he was striving to be holier, but that he was striving after perfection. It is commonly said, It is our privilege to make progress towards perfection and therefore it may be said that we strive after perfection. But in reality, if we are firmly persuaded in our hearts that perfection is absolutely unattainable in this life, we cannot be striving after it; our endeavours are directed, and by the laws of our nature cannot but be directed, to that which we believe to be attainable. We conclude therefore that Paul did not consider the Christian absolutely debarred from hoping for perfection. He adds, 'As many as be perfect, let us be thus minded.' The word perfection is used *here* in a subordinate sense, to signify the state of those who, like Paul, counted all but

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loss for the excellency of the knowledge of Christ.

Mr. Wylie says, very justly: 'The believer is only holy as partaker of God's holiness; he never has inwrought in him a work on which he can rest.' God does not put holiness into his creatures in such a way that they are less dependent on him. The goodness of all creatures is in God. Christ himself says, I can of mine own self do nothing. Perfection is but the perfecting of our union with him; the abiding ever in him, as the branch in the vine. When I am weak, then I am strong. God is all in all, even in the angels. And there is no proper starting point in the race for perfection, but the knowledge of one's utter, hopeless, immedicable depravity; by which we mean that condition that makes us absolutely dependent upon a divine source for every the least holy exercise. Christians that set out in the race for perfection with a wrong idea of their own moral state, with some kind of confidence in themselves, will have to come back to the starting point and begin again; and to do it over and over again, unless they learn to look to God for all the strength and wisdom and goodness that are to go into their life.

Now, it appears to us, that Colonel Wheler understood as well as Mr. Wylie does, that the believer is holy only as he is partaker of God's holiness. And we are persuaded that he had 'fuller and more consistent conceptions of the gospel of the grace of God,' than Christians commonly have.

The Gospel has two things to tell us about the grace of God. One is that through the death of Christ that grace is made available for the remission of our sins, so that we may view God as our reconciled Father, and so that our peace shall not be shaken by the consciousness of our many sins and grievous imperfections. The other thing the Gospel has to tell about God's grace is that it is made available for the subjugation of sin. Now with regard to the first, many come short of a proper idea of the reconciling power of Christ crucified and risen; and it is our privilege to tell them of the glorious fulness of the Gospel which justifies the chief of sinners. When Wheler went to the Cape and got his idea of Christian perfection, it was not that he lost any of this assurance of the reconciliation effected by the Gospel; but it was this his conception of what the grace of God was willing to accomplish in him, was enlarged. He saw that the New Testament no where exhibits a mark, with the words, Thus far shalt thou come and no further; but that it every where aims to stimulate believers to strive after the most perfect conformity to Christ. It does not teach that Christians have a limited ability; it teaches us that they have no ability of their own at all; that without the Holy Spirit they cannot take a single step or get the most trivial victory; and it reveals an unlimited readiness on the part of God to communicate the Holy Spirit. The pit of corruption into which man is fallen, is immensely deep, and it is of sovereign importance that man should know how deep it is, and how stupendous the grace that brings him out of it; so he is not rapt out of it suddenly; but the aim of Him who has 'apprehended' the sinner is to bring him out of it, and according to our faith will he hasten our ascent from it; he that ascends highest in scaling the sides, will best know the depths of it.

Has any man attained perfection on the earth? If any man says he has, the probabilities are he does not perfectly know himself. Paul said, 'I judge not mine own self; for I know nothing by myself: he that judgeth me is the Lord.'

The thing against which the New Testament most vehemently wars, is the contentedness of Christians with their actual attainments. The reason why Colonel Wheler found the biographies mentioned profitable to him, was doubtless because they gave him a higher conception of what was attainable in the divine life, and led him to seek this higher life. And surely the fruits, as they appear in his biography, are such as signally to commend the views which he adopted. The world stands still, because Christians rest satisfied with the thought of their acceptance with God, and do not seek to understand what the grace of God is ready to accomplish in [illegible].

THE PLURALITY OF RACES.

Theorist. Will you tell me what you consider to be the passages in Scripture that distinctly assert or inevitably imply that all mankind are descended from a single couple.

Conservative. 'He hath made of one blood all nations of men.' (Acts 17:26.)

Theor. Does this mean more than that man is generically one? There is an organism common to man; its fundamental laws and characteristics are the same in all. He has not made all of one complexion, or of one form; in these and other particulars there are endless varieties; but he has made all of one blood, and the race is essentially one, even though we should find reason to believe that there were in the beginning a plurality of prototypes. The apostle Paul declares of man that he is essentially one in physical constitution, just as the apostle James says that men are spiritually one: 'Elias was a man subject to like passions as we are.' And I think you will find that it is simply this oneness of constitution that Scripture expresses, in the passages which you think connect all men with Adam.

Cons. Look at the 15th of 1st Corinthians. 'As in Adam all die even so in Christ shall all be made alive;' and the whole of the argument. See the 5th of Romans: 'By one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned'; and the whole of the argument there too. Nothing can be more explicit than this language, 'By one man sin entered into the world.' If you say that there were other men in different parts of the world, contemporaries of Adam, you have to choose between two positions: either they sinned immediately after their creation, or they continued some time in a state of innocence and were led into sin, by coming into communication with Adam or his descendants. If you say that they sinned at once, then it was not specially by Adam that sin entered into the world. If they continued in a state of innocence some time, they would deserve to be considered as of a superior race to the Adamite; which, I think, is far from being your view of the matter.

Theor. My object is simply to find a view which best accords with all the facts, Scriptural and natural. Let us suppose that the men from whom the Negro, Mongolian and other non-Caucasian races are descended, were left without a revelation, and placed under responsibilities infinitely lower than those under which Adam was created. Where there is no law sin is not imputed. They were human beings, with powers and privileges, enjoyments and responsibilities above those of the brute creation, but not for a moment to be compared to those of the man whom God had set apart for himself to be the subject of a special revelation. If Adam had continued upright it would have been his exalted privilege and that of his descendants, to communicate the knowledge of God to these inferior races, and educate them in morality and true religion. And with this, it appears to me, agrees the 14th verse of Romans v. "Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." This passage is introduced by the word: "Until the law, sin was in the world; but sin is not imputed where there is no law." Then follows the 'nevertheless.' Clearly those who sinned not after the similitude of Adam's transgression, are those who sinned not against a revelation. If they sinned, it was against a far feebler light, in their own breast. Now observe here that Adam 'the figure of him that is to come,' and as such referred to in the verses that follow is clearly distinguished from those who sinned in a different way from him.

Cons. The common interpretation which refers this to infants, I have never entertained; I always regarded the passage as having reference to those who had not sinned, like Adam, against God's revealed will. But I understood it all the same of men who had descended from Adam, but had departed from the living God, and willingly lost their part in the revelation made to man.

Theor. But it seems to me that the passage fairly teaches more than that. They are singled out and placed in contrast with Adam, as not having sinned after the similitude of his transgression; language which leads us to regard them as differing from him in not having been created in the enjoyment of a revelation. I cannot say that they continued any time without sin, for I have no knowledge in the matter; but I say that their sin was something very different from the sin of Adam and of his descendants. Now, allow me to ask you a question. Did it ever strike you that there was any thing peculiar, anything mysterious about the language used in the different chapters of the beginning of Genesis, regarding Adam and the human family.

Cons. Yes, there are some things left in a state of obscurity by the language. There is nothing in the fist chapter of Genesis inconsistent with your view: 'Male and female created he them, and he blessed them and said,' &c. In the second chapter, mention is particularly made of the creation of *the man* or Adam. And it would seem that Adam was not created in the garden of Eden. In II. 7 we have his creation; in verse 8 we read: "And the Lord God planted a garden eastward in Eden and there he put the man whom he had formed." Afterwards he names the animals, which he could only do after becoming acquainted with them; then Eve is formed from the rib taken from him. What seems strangest is the language of Cain, 'Every one that findeth me shall slay me.' He and his parents are the only human beings supposed to be alive; he nevertheless is afraid that when he goes forth into other lands, some one may kill him. Afterwards we find him in foreign parts, a married man, and he builds a city, naming it after his son Enoch. Now in several respects this language tallies better with your view of a

plurality of progenitors than with that which we commonly regard as Scriptural. Nevertheless I feel that the idea of the unity of the human race is so congenial to the general representations of the Bible, that I cannot abandon it until I feel that I am imperatively excluded from it by evidence.

Theor. Doubtless the race is one, in the sense of which I spoke, especially since the different families came into communication with each other. But it seems to me most remarkable that at the very outest, and in the very matter of the first peopling of the world, the Bible should use language that tallies better with the idea that there were different original centres of the human family. Prosecute your enquiries. The painted basreliefs of the tombs of the Kings at Thebes, tell us plainly that the negro had just the same physical characteristics 3,300 years ago that he has to day; we have no example in history of the birth of negroes from white parents, or of Caucasians becoming negroes through the influence of climate. The distinction is not merely in the skin, or rather the coloring matter beneath the skin; it is found in the formation of the cranium, and jawbone.

NOTES FROM AN INTERLEAVED BIBLE.—

1. Thess. III. 10. 'Night and day praying.' Compare II. 9. 'Laboring night and day.'

IV. 5. 'Who know not God.' Who show that they know not God by their concupiscence. Here we see the absolute connection between religion and morality. Sanctification includes both.

6. 'Defraud his brother.' Greek, *pleonektein.* The reference is to the tenth commandment, first clause, Thou shall not covet thy neighbour's wife. This is evident from the context, verses 5 and 7. And this teaches us how to understand the word 'covetousness' *(pleonexia)* as it occurs in several of Paul's epistles.

10. Love is a debt; its payments are determined by opportunities; these opportunities are God's drafts upon us.

14. 'If we believe' this there should be no difficulty in the way of our believing what follows.

14-17. A plain reference to the parable of the ten virgins. The bridegroom does not come to awake the virgins, but they are awakened by the sound and go forth *to meet him.* To meet the Lord in the air, that is to join the procession and come with him. Figurative language. The object of the passage is to show that they who are alive at Christ's coming, do not enjoy a privilege which they who previously slept in Jesus are denied; together with the risen, the still living saints, go to meet Christ when the trumpet indicates his approach. Are the shout, the voice and the trump successive? The shout is that of a crowd, a multitude. 'Archangel.' Michael, Dan. XII. 'Trump.' The last trump. 'Dead in Christ first.' See. Dan. XII. 2, 3.

4. 'Not in darkness.' Not to be in a state of preparation is to be in a state of darkness. Best preparation for Christ's advent is to have him abiding in our heart. They that wait for the day of the Lord are children of the day. They have this day already in some sense. They have nothing to fear from this day. They are not only enlightened but light-giving.

8. Faith and love one breastplate. Neither is faith without love, nor love without faith a breastplate. But indeed the two are not to be disjoined. Faith worketh by love. Love believeth all things. Love is one; a state of the heart; who truly loves God will love man, and who truly loves man will love God. 'The hope of salvation' best expresses itself in the hungering and thirsting after righteousness, after the instalments of salvation communicated by the Holy Spirit.

11. 'Comfort yourselves.' Looks back to v. 18. There Christ's advent the ground of comfort; here, that dead or alive we live with him.

11 and 12. Mutual edification none the less a duty that there are some over us in the Lord.

13. 'For their work's sake.' Not merely for their office. Ministers who do not the work of the Lord, have no claim upon the respect of Christians.

14. 'Comfort the feeble-minded.' Encourage the timid.

15. 'Follow that which is good.' Condemns the opium and liquor traffic.

20. 'Despise not prophesyings.' This looks as though they had the gift of tongues. For this, as we learn from Corinthians, was what led some to despise prophesyings, preachings.

21. Prove all things, old opinions as well as new. If you have in earlier days received opinions on trust, without examination, call them up and see what the word of God has to say to them. Having proved, hold fast to the good and abstain from the evil, even from every form of it.

23. What is sanctification of the body! Regulation of the appetites, cultivation of the physical powers and preservation of the health, so far as may be necessary for the discharge of our duties, cleanliness, fit raiment without vain ornament. So as best to serve and to reveal the sanctified Spirit.

OCCASIONAL DISCOURSES.

"*Though he had done so many miracles before them, yet they believed not on him; they could not believe, because that Esaias said, He hath blinded their eyes and hardened their heart.*" John XII. 37, 40.

We have seen why they should have believed, and why they believed not; it remains to enquire why God did not overcome their unbelief.

It would seem to be of great importance that the influential men among the Jews should receive Jesus as the Messiah. This alone would decide the matter in his favor in the minds of the great bulk of the people. And if the Jews as a nation should refuse to recognize him, how could it be for a moment hoped that the Gentile world would receive him? A more forlorn hope than this could not possibly present itself. Imagine the disciples of Jesus seeking to commend him as the Messiah, to Greek and Romans, after the Jews had declared unequivocally that they would have nothing to do with him.

It is true that after the resurrection of Jesus, a good many priests believed on him, and *some* of every class were drawn to him. But it is none the less true that the nation and the rulers stood fast in their antagonism. The fact that many witnessed his miracles and did not believe on him, is strengthened by the fact that they afterwards saw the proofs of his resurrection and did not believe on him. Why did not God overcome their belief and so facilitate that of millions who followed in their steps?

Because God, in dealing with man, is mindful of the constitution that he has bestowed upon him. He might have created him without the power of choice, and absolutely dependent upon the Divine Spirit for every determination of his will; a piece of mechanism in whose every act we should simply see the utterance of God's volitions without consent or dissent on the part of the human organism. But this would just be making every man an incarnation of God. We certainly need not waste our time in considering why God did not become incarnate in every human being.

God has created man with the power of choice, with an indestructible consciousness of liberty in willing. By virtue of this liberty he is influenced by motives; but even these motives cannot influence him without the agency of his will. He may refuse to look at them; he may neutralize them by seeking out and giving heed to contrary motives; and he ever feels that to deprive him of this liberty would be to deprive him of his identity, of his manhood, to debar him in fact from the use of the personal pronoun "I." Where would language be if the words *will*, *shall*, *may*, *can* and all the other words expressive of human liberty were abrogated? Some say that what we have is a *delusive* sense of liberty; we are organically *deluded* into the belief that we have liberty when we have none at all. This is such an insult to the Creator, such an assault upon his moral perfections, that it is not worth while to consider it.

We have seen how many and what strong reasons for believing, were set before the Pharisees. We maintain that in all this there is a mighty demonstration of the truth of the statements that God desireth not the death of the sinner, willeth not that any should perish, will have all to come unto the knowledge of the truth and be saved. In proof of these statements Scripture constantly appeals to what God has done for the salvation of men. He has not undertaken the salvation of pieces of mechanism; but of sinners who have voluntarily gone astray and who if they come back at all must do so consentingly and freely.

Men are saved by faith. But faith that is coerced is no longer faith. Faith is the consent of our whole nature to receive Christ as its Saviour. Faith is reception; the heart's election of Christ; a voluntary transfer of confidence from other objects to him.

The question then, Why does not God do more, and actually overcome the belief of Pharisees and other sinners, amounts to this; Why does not God despotically set aside the nature he has bestowed upon men, deprive them of their liberty and compel them by his irresistible power to believe on Christ. The answer is,

(1.) God does not wish compulsory service. His kingdom is in the heart. His law is love. The idea of dragging men into a state of love is absurd on the face of it.

(2.) Men protest with all the force and intensity of their nature, against any interference with their moral liberty, any despotism over their affections. When deprived of their physical liberty, their one consolation is that they have moral liberty, may love, hate, prefer, reject, desire, as they please. When you seek to make a man believe in some other way than by giving him evidence, he feels that you are warring upon the true dignity of his nature and yours, and upon the most sacred interests of humanity.

But what is meant by the hardening of the heart foretold by Isaiah?

That the Pharisees would have believed, and that it was necessary for God to do some-

thing to hinder them from believing, this is what is *not* meant by it. Ye *will not* come unto me that ye might have life, said Christ to them. Their hearts were hardened as Pharaoh's was. Pharaoh was at the outset fully determined not to yield to the claims of Jehovah. The miraculous plagues alarmed him and softened his heart so far that he consented to the departure of the Israelites. The suspension of the miracle allowed his heart to recover from its fear and return to its old hardness. The renewed exhibitions of divine power renewedly softened it; their withdrawal saw the old nature resurgent. It was God's doing that softened it; God's ceasing to do that hardened it. In his case and that of the Pharisees we are called to admire the marvellous movements of divine grace that did so much to recover them from an evil heart of unbelief; and to deplore the terrible perversity of man's nature that renders these gracious acts and overtures ineffectual.

Is it not God that works in the believer to will and to do of His good pleasure? Yes, and it was for this he invited the Pharisees to come unto him, that he might thus work in them. Faith is such a surrender to him as admits of his thus working through our own activity, for our salvation. And the crowning guilt of the Pharisees was that they repulsed the Holy Spirit from their natures.

The responsibility to believe presses upon us as persistently as the air we breathe. We may so harden our hearts as to lose the consciousness of this obligation; but the obligation remains; and woe unto those who have spent their days in fighting against it.

Correspondence.

To the Editor of the "Bombay Guardian."

MY DEAR BROTHER IN THE LORD,—You wil be glad to hear that we have made a very good beginning this year. In common with a large number of God's dear people throughout the whole world we were permitted to observe "The Prayer Week." We had two meetings every day, the one at 9 o'clock A. M., and the other at half past 4 P. M., The former was for the benefit of our converts, and I am happy to say, not a few belonging to the Church Society's station, Budnapur, joined us; and the afternoon meeting was held in English for the benefit of our European friends at this station. The attendance on both the occasions was encouraging. We observed the subjects of prayer and exhortations as laid down in the Evangelical Alliance circular as modified by the Bombay Missionary Conference, pretty closely. The meetings of the converts were most interesting. Some thirty souls used to assemble every morning at the mission house, and some five or six souls used to take part in religious exercises, and, I assure you, it was most edifying to hear these brethren pour out their hearts before the Lord of Sabaoth in such simple, earnest, and unsophisticated manner; and when we remember that some four or five years ago they were in gross superstition and idolatry, we cannot but render thanks to God on their behalf. May their simple and believing prayers bring down answers during the year on which we have entered.

I am sure you will be interested in the following. On Sabbath the 26th of January last, I was privileged to receive into the Church of God by baptism, a very intelligent and well informed Native officer belonging to the 3rd N. I. Hydrabad Contingent, at present at Elichpur (Alichpur.) Though born and brought up in heathenism, he does not remember a single occasion when he worshipped any of the gods or goddesses acknowledged and adored by all classes from the highest Brahman to the lowest Shudra. I am told there is a large number of people of this description, especially in connection with the Indian Army. If so, it will show the indirect influence that Christianity has been exercising over the Native Army, in spite of the efforts made in certain quarters to keep its knowledge from the men.

Jemadar Cornelius Krishnaji traces his conversion to Christianity directly to the perusal of God's word in English, Marathi and Urdu. He had heard of the existence of such a book as the Bible when he attended a regimental school at Bolaram, taught by a pious soldier, Mr. Lee, formerly of the Madras Army; but in those days he was too young to receive any intelligent impressions of the saving truths it contained. As he grew in years he became desirous to know its contents. With this view he procured a copy of the Bible in Marathi and Urdu and a diligent perusal of it in these languages wrought in him the conviction that it was of divine origin. The truth that seems to have made a lasting impression on his mind is that God is no respecter of persons, but is willing and ready to receive all those who come to Him in the way of His own appointment. He looked upon the elevation of certain classes who have been kept down in this country for thousands of years, as sure indication of God's good will and peace towards every child of Adam. In this he recognizes a special forth putting of God's finger. And when we remember the days when in this priest-ridden country certain classes of men—intelligent and moral and responsible men—were forbidden to pass by the streets except they had an earthen vessel tied round their necks that the ground on which they walked might not be polluted by their spittle, he seems to have reasoned correctly. Now what but Christianity could have delivered them from this spiritual oppression and tyranny? Did Muhamadanism which occupied such paramount sway over the length and breadth of the country for centuries deliver them? Having been convinced of the truth of Christianity he was roused to embrace it by the preaching of one of our earnest minded catechists who happened to go to Elichpoor some two years ago, but then there was no opportunity for his so doing. Some time ago he got sick leave for eight months and came here, and during his sojourn amongst us we had the pleasure to instruct him more fully out of the word of God; and on the 26th of January last he avowed his faith in the Triune God as the only Creator, Preserver, and Redeemer of men, in the presence of a large number of men, not a few of whom were of his acquaintance. His grown up son at the same time made a profession of his faith and was baptized.

Ever yours in Christian affection,
N. SHESHADRI.

Epitome of News.

SATURDAY,—FEBRUARY 16, 1867.

—The Hon. Mr. Tilley, Premier of New Brunswick, visited England lately as a delegate to arrange the proposed Confederation of the North American Provinces. An address was presented him by the United Kingdom Temperance Alliance, in which the following passages occurred: "Your adoption of the practice of total abstinence from intoxicating liquors, stretching over a period of nearly thirty years, has enabled you to testify, from experience and observation, to the benefits of that course. It is natural that, as members of the Alliance, we should contemplate with admiration the part taken by you in securing the passage of the Prohibitory Liquor Law of 1855, a law designed to relieve the people of your colony from the numerous and grievous evils which, despite all countervailing agencies, were brought upon them by the licensed traffic in alcoholic liquors." Mr. Tilley, in reply, said:—Thirty years ago the consumption of liquor in the colony had been about the same in proportion to the population as it was now in the United Kingdom; it was now only one-fifth of that amount. There was no Sunday traffic allowed in liquor in the colony. The honourable gentleman described the feeling with which he had, on landing in England, seen the open public-houses on Sunday, and went on to describe the passing of the Bill for prohibiting the sale of any intoxicating liquor in New Brunswick. It was passed by large majorities of both houses, and received the Royal assent; but before it had been long in operation the Governor dissolved the Legislature, and a new one was elected, which repealed it. He was hopeful that at a future time a similar Bill would be passed, and he said that in Missouri the law was that no licence could be granted for the sale of drink unless two-thirds of the inhabitants applied to have it granted. In New Brunswick the magistrates in general did not grant licences in a district where the residents petitioned against them."

—The dailies are filled with a report of the speeches made at the Byculla Club dinner given in honor of Sir Bartle Frere.

—The Right Hon. Mr. Seymour Fitzgerald left Suez on the evening of the 13th.

—In 1856 the Rev. John Keble united in drawing up a protest which said: "We, being convinced that the doctrine of the Real Presence of the Body and Blood of Christ, under the form of bread and wine, has been uniformly held as a point of faith in the Church from the Apostolic times, and is embodied in our own formularies," &c. Thus it appears that for ten years at least before his death, Keble not only held the doctrine of the Real Presence, but considered it a doctrine of the Church of England.

—*Friday Review:*—"In the Punjaub the revenue from spirits shows a decrease, having fallen from Rs. 4,98,592, to Rs. 4,70,543. The decrease is accounted for partly by famine, but chiefly by the increased duties levied on spirits. Colonel Lake presents a statement showing that these duties in the Punjaub are considerably higher than in the North-Western Provinces, and advisedly proposes a reduced scale, so as to bring them down to the level of those levied in other parts of the empire. The local Government, he justly affirms, has no right to fix a prohibitory price on an article which, in some unhealthy districts of the Punjab, is more a necessary of life than a luxury. On the other hand, however, it is to be remembered that the followers of Guru Govind are, generally speaking, more addicted to drinking, and therefore are likely to be more decidedly injured by it than any other Indian race. It is imperative on any body of wise rulers, and much more so on a Government professedly Christian, to discourage the consumption of spirituous liquors amongst a people evidently injured by them. The welfare of the mass should be preferred to an increase on the revenue roll, and the great object of staying general demoralization should be accomplished in spite of slight injuries to which the exchequer may be exposed. No officer is more willing to admit this than Colonel Lake, whose whole career has been one of philanthropic devotion to the welfare of the people of India. His attention has only to be directed to the havoc committed by drinking among the members of one of the finest of Indian races, and he will abandon the scheme of encouraging it by facilitating the purchase of liquors. But his proposal is based on statistics collected from another department of the revenue system of the Punjab. The revenue from opium shows a considerable increase, having risen during the period under review from Rs. 2,46,718 to Rs. 3,14,464. The increase is explained by the decrease shown by the revenue realized from spirits. The high prices of these drinks combined with the difficulty of obtaining them, have increased the consumption of opium. The alcohol has given place to what is even more injurious to public health and public morality. And the question therefore, is, whether one of two notorious evils is to be partially suppressed, only to increase the virulence of the other? This view of the matter would seem to justify the proposed reduction of the rates which have been found unfavorable to the consumption of spirituous liquors. It may, however, be asserted on the other side that opium, however mischievous to the party making use of it, is not injurious to society in general, whereas drinking is invariably followed by a black train of attendant crimes. But the easiest way of solving the question is by insisting on the adoption of measures calculated to check the consumption of opium, similar to those which have so successfully diminished drinking in the Punjab. If one of these evils cannot be weakened without strengthening the other, let measures be resorted to likely to cripple them both. Among the causes tending to discourage drinking, Colonel Lake mentions one characteristic of the noble spirit which animates the administration of the Punjab, viz.: "the closing of shops on Sundays." We have always looked upon the unprecedented success of the Punjabee as a blessing with which his respect for Christianity is rewarded. He treads, more than his brother officers generally, the path of religion, and his triumphs have been such as to encourage others to pursue a similar course."

MONDAY,—FEBRUARY 18.

—The four condemned murderers are to be executed March 1st.

—We posted a letter for Ahmednuggur last month. It reached there after the lapse of about three weeks, having nine or ten post marks on it, that of Calcutta being conspicuous. Our Nuggur friend returned it to us as a curiosity, and added: "The mails leave here for Bombay daily at 6 A.M. Will you believe it? all our letters must be in the office at 5 P. M. and lie over in the office 13 hours. The mail from Bombay arrives before 8 P.M. and is delivered next morning. It might easily be arranged that people should have opportunity to answer letters the same evening, and save 24 hours."

—*Our Paper* :—"We learn that there will be a regular exodus of men in holy orders, from the shores of Bombay, very shortly; among others we hear mentioned, Dr. Harding, the Bishop of Bombay; the Revd. W. K. Fletcher, Senior Chaplain on the Bombay Establishment, who came out to the Presidency some forty years ago; and the Revd. F. J. Spring. The two last gentlemen, we believe, purpose retiring from the service."

TUESDAY,—FEBRUARY 19.

—Latest from Australia :—The most important item of New Zealand news is the death of William Thomson. It is feared that the cessation of his restraining influence over the minds of the natives may act unfavourably upon the chance of a protracted peace.

In the North Island some difficulties have risen about the surveys at Tourangua.

—*Native Opinion* says that the intrigues at Hydrabad have their origin in the jealousy with which Salar Jung is viewed by certain Mussulman families.

—*Southern Cross*:—"A correspondent, who lived in an adjoining parish to Great Marlow, writes:—'So at last some one has been found to accept the see of Calcutta. But what a contrast in many ways Milman will be to our late good Bishop. He is a good scholar and a hard-working man, and is very well thought of by the Bishop of Oxford, who gave him the living of Great Marlow. But his appearance and manner are against him. He is short and of a thick build, and rough, almost coarse in appearance; his manners are not polished and he is shy and reserved. His proclivities are towards the High Church party."

—*Bombay Gazette* :—"The telegraphic announcement which we publish to-day of date Friday and Saturday last shows that the Fenian outbreak at Killarney is a more serious thing than the message published in yesterday's paper warranted us in implying. The simultaneous movement at Chester might suggest the probability of a feeble attempt at an organised outbreak, but the conception of the plot is so silly that we cannot credit even the leaders of the Killarney insurrection with so great a want of common sense. That Fenian restlessness has, however, augmented is evident from the circumstance that concurrently with the Killarney and Chester disturbances, sixty-seven arrests were made in Dublin. The Killarney insurgents were collecting themselves in the picturesque mountains of the most picturesque of Irish counties, and as the British troops were concentrating upon them and hemming them in on all sides, an action was imminent. Government had also despatched a flotilla to watch the coast."

"The unfortunate man Chaddle, who was stabbed some time ago by an Italian near the Apollo Pier, died yesterday morning in the European General Hospital."

"That great apostle of truth, Mr. J. F. B. Tinling, gave his first address in Bombay last night at the Robert Money Institution. The subject chosen being "Christ and Bramhoism." There was a large attendance of natives as well as many Europeans. The speaker poured forth a torrent of burning eloquence for about an hour, during which time his audience paid the most marked attention to every word of his most earnest and heart stirring discourse."

WEDNESDAY,—FEBRUARY. 20

—*Times of India* :—"We stated yesterday that the address to Sir Bartle Frere voted by the corporation of Bombay is to be formally presented to him on Monday next at 4 P. M. We now find that His Excellency has agreed to receive the three Bombay addresses on the same occasion—that is (1), the address from the public meeting; (2), from the Bench of Justices; (3), from the Chamber of Commerce."

—*Englishman* :—"The new sect called *Kooka*, which has arisen in the Loodiana district, is reported to be increasing the number of its proselytes in all the Sikh districts. The teachers have of late, according to a subadar of one of the Native Infantry Regiments, endeavoured to secure converts to their doctrines from amongst the sepoys. The matter has led, we believe, to an order which, while forbidding men of this sect to be enlisted, discharges the few soldiers who have already accepted their doctrines."

—*Pioneer* :—"Whilst the Brigade at Nusserabad were out for exercise a few miles distant from that station, a very sad accident occurred to a popular young officer, Lieutenant Grey, of the Royal Artillery. It appears that this officer was in command of a watering party, when one of the Artillery horses broke loose. Lieutenant Grey, rode up and attempted to secure the animal by its bridle, when the horse seized him by the left wrist dragged him from his horse and worried him for some time, lifting him off the ground repeatedly and endeavouring to crush him. The injuries inflicted were, however, happily not so severe as might have been anticipated, but the bones of the left wrist were broken, and the hand much lacerated, being bitten completely through."

THURSDAY,—FEBRUARY 21.

—The English Mail is to leave Bombay, March 1, 6, 14, 20, 29; April 3, 14, 20, 29; May 4, 14.

—The extension of the G. I. P. Railway from Sindee to Nagpore was formally opened yesterday.

—*Times of India* :—"A telegram from Calcutta informs us that the Viceroy has determined to recognise Ufzul Khan as Ameer of Affghanistan. This is probably the result of the capture of Kelat by Ufzul Khau's troops and the decisive victory gained over Sheer Allee Khan, regarding which the former sent a *morsaila* to the Governor General. The latest news from Cabul reports that Sheer Allee Khan with 200 followers, had fled towards Herat."

—"The Thakoor of Palitana says a correspondent of the *Times of India* :—"Two years ago he paid a visit to Bombay, where he appears to have turned his eyes to some account, as on his return he originated several improvements. Among others he set about the erection of a new palace, which is nearly completed. It is built about a quarter of a mile from the town, and is to be surrounded by a park. It is the best building of the kind in the province, but it may be hoped that a spirit of rivalry will stir up some of the other Chiefs to erect similar residences. He is also building a large hospital outside the town which is to be placed under the care of a graduate of the Grant Medical College. The establishment of such an institution is rendered necessary, owing to the crowds of Thrawak pilgrims that yearly visit the place in order to pay their devotions at the idol shrines on the summit of the adjoining mountain. As the people of this class are not particularly remarkable for cleanliness (bathing and washing being a sin in their estimation, as it involves the destruction of insect life,) a crowd of pilgrims generally brings disease into the place. It will be in the recollection of most of your readers that among the assemblage of pilgrims brought by Kessowjee Naik two years ago for the inauguration of the temple which he erected in the days of Bombay's fictitious wealth, cholera broke out in a most virulent form. On that occasion the Chief of Palitana lost thousands of his subjects."

He intends laying a tax on the pilgrims.

—*China Mail* :—"The *Japan Times* reports Dr. Macgowan's visit to Yokohama, and advises the Governmant of Yeddo to accept that gentleman's proposition to connect Japan with the Russo-American Telegraph at the Amoor river or the island of Sagalien. It is not unlikely that the Japanese will accept Dr. Macgowan's offer and connect the principal cities of their country with telegraphic lines, while the Chinese are discussing the project which he submitted to them, and that he will get through with Japan quite in time to carry out his enterprise here. The Yokohama Chamber of Commerce has requested the diplomatic leaders at Yeddo to promote Dr. Macgowan's proposed enterprise."

Mitrodaya :—"An inhabitant of Tasgaum writes to our contemporary of the *Dnyanchakshoo* of Poona, that at Mouje Akulkhope near Bhilwady, there is a place dedicated to Datatraya, and there is a round about it, which serves as *Pradakhishna* (the round taken by Hindoo devotees at such holy places). On and within that round on the morning of 18th January last people found that there fell rain of blood. Many people have seen this, and the mamlutdar of Tasgaum has made a report about it to proper authorities. This is a phenomenon none will be prepared to believe unless confirmed by some better authority."

This phenomenon is by no means unprecedented. Falls of red rain and red snow have been frequently recorded. This discoloration is probably caused by the presence of minute animalculæ, such as are sometimes found discoloring the sea.

—*Englishman* :—"The recent repulse of Syud Toorkee, brother of the late Sultan, from Muscat, does not seem to have changed his hopes of yet depriving his nephew of a throne acquired by parricide. He has declared his intention of again contesting Oman with Syud Zalim, and is said to be intriguing with the Chiefs of Abookathy and Bakay, and preparing for a united attack on the capital. The same letter which brings us this news, stated that Mahomed Baker Khan, the British Vakeel at Muscat had arrived, and been received by the Sultan."

—*Bombay Gurdian* :—"A preliminary meeting was held at Mr. O'Callahan's, 38, Meadow Street, Fort, on Monday evening last, when it was determined to form a society to be called the 'Bombay Total Abstinence Association;' officers were elected provisionally. It is the intention of the promoters of this movement to establish a place where meetings can be held and periodical tea-parties and lectures delivered."

—The Rev. Mr. Walford, Chaplain of Kirkee, writing to the *Bombay Gazette*, expresses his entire coincidence in the views expressed by the *Bombay Saturday Review*, in its articles on The Failure of Anglican Missions.

FRIDAY,—FEBRUARY 22.

—Frank Joseph is to be tried at the next sessions for culpable homicide of George Chadelli.

—The deaths last week were 316.

—The following is from Sir Bartle Frere's address to Major Keatinge, at the durbar on Wednesday :—"When Mr. Temple, the able and energetic Chief Commissioner of the Central Provinces, took charge of Nimar, a district which had been for some years under your control as Political Agent, he assured me that few things struck him more than the evidence which he everywhere found of your wise and kindly care for promoting the permanent improvement and prosperity of a noble country which had been long and completely desolated by war and misgovernment. You had wisely fostered agriculture and commerce, had promoted works of irrigation and communication, had made roads and bridges, and organized a steam ferry over the impassable Nerbudda. You had pointed out where iron and coal might be found, and had erected iron furnaces and forges with all the latest appliances from Staffordshire. Education and the administration of justice had had their full share of your attention, and nothing had been neglected which could bring back the days when Boorhanpoor and Mandoo were among the most civilized and wealthy cities in one of the most prosperous provinces in Asia; and all this was done mainly by and through the natives of of the land, in all their various ranks, chiefs as well as ryots, by stimulating and encouraging what was good in them, and not by imposing on them the law of a wise but stern task-master."

—The Steamer *Koina* arrived yesterday with home papers of the 26th of January. Heads of Intelligence:—The Judiciary Committee of the American House of Representatives has been empowered to examine the charges upon which the impeachment of the President is to be founded.

The Emperor of the French has promulgated a programme of reforms by which the right of address, in reply to the Speech from the Throne, will be replaced by a right of interrogation. The censorship of the press, by the same decree, has been transferred to the police tribunals.

A reconstruction of the French ministry has taken place.

The Bavarian Government has announced that the cardinal object of its policy is a closer union with Prussia, and a determination to reject the advances of Austria. This declaration has given great offence at Vienna.

By virtue of a royal decree, Schleswig-Holstein has been incorporated with the Prussian monarchy.

With the sanction of the Emperor Francis Joseph, a separate and complete Hungarian Ministry has been appointed.

There is no foundation for the rumour that Government purposes to despatch an expedition to Abyssinia.

The annual statement of the Italian Minister of Finance exhibits a considerable deficit. It will take 10 years to equalise income and expenditure.

A complaint made in the Italian Chamber of Deputies, that several Italian subjects were detained in the Pontifical prisons for political offences, has been referred to the Ministry for Foreign Affairs.

In a late despatch, Prince Gortschakoff attributes the rupture between Russia and Rome to the policy of the Papal government.

There appears to be no foundation for an industriously circulated rumour that Victor Emmanuel has fallen by the hand of an assassin.

It is now confirmed that the Pope and Signor Tonello have come to an agreement with regard to ecclesiastical difficulties in Italy.

Joseph Karam is at the head of an insurrectionary movement in the Lebanon.

The Cretan rising has not yet been totally suppressed. The Turks are said to have recently suffered a severe defeat at the hands of the insurgents.

It is announced that the sentence of death passed upon the Fenian convicts in Canada has been commuted to 20 years' penal servitude.

The reported concentration of troops in Galicia has given rise to a demand for explanations on the part of the Cabinet of Berlin.

A royal decree has been issued upon the reorganization of the Spanish army, which fixes the effective at 200,000 men. This force is to be divided into the standing army, the contingent to be determined by the Cortes, the active reserve at the disposal of the government, and the second reserve only to be called out by a special law. The provincial militia is abolished.

—The *Homes News* :—"An astounding letter, it is said, has been received by the French Minister of Public Instruction from Mr. Lejean, who has been sent by the French government on a journey of scientific exploration to India and the Persian Gulf, and who dates from Abushehr (Bendershehr), a seaport on the east coast of the Persian Gulf. The discoveries he reports to have made are of so extraordinary a nature that one scarcely likes to repeat them without further confirmation. They extend from the oldest times to the Alexandrine period, and from the Arians to Buddhism. He speaks of having discovered ante-Sanscrit idioms (*langues paleo-ariennes*) "still spoken between Kashmir and Afghanistan by the mountain tribes," and he undertakes to prove "that these languages have a more direct connection with the European languages than Sanscrit." In the Persian Gulf he has followed "step by step" the voyage of Nearchus, the commander of Alexander the Great's fleet, who (in 325) sailed in about five months from the mouth of the Indus to the Persian Gulf, and fragments of whose voyage are preserved in Arrian. Near Abushehr M. Lejean has discovered, according to his report, two ruined cities of the Persepolitan period, viz, Mesambria (now Ruhil) and the Hierametis of Nearchus (Gheramita)."

"Particulars of a most appalling disaster on the Mississippi river were brought by a recent American mail. The steamer Fashion was burnt; and of 400 persons on board more than 300 lives were lost, the safety of 80 of the passangers only having thus far been accounted for."

—*Bombay Gazette* :—"It gives us some pleasure to be assured that the Day School for European children which was opened several months ago at Mazagon by the Diocesan Board of Education is not to be closed. There is only to be a change of masters in the beginning of March. We give prominence to this statement, in order, if possible, to attract the attention of Protestant parents, and induce them to place their children under instruction. We are glad also to hear that the Rev. E. H. Du Bois has been selected for the mastership, and trust that the school may flourish under his care. The Diocesan Board of Education have gained an important financial point in securing a school-room free of the heavy item of rent. The Mazagon School is situated in the most populous district of the island as regards Christian children, and we should think it would be able to secure at least fifty scholars."

TELEGRAPHIC NEWS.

London, Feb. 11th.—Latest telegraphic advices from New York state that the Legislatures of Louisiana and Mississippi had rejected the Constitutional Amendment.

The case recently brought forward in the Court of Chancery by Messrs. Overend, Gurney, & Co. has been decided against them.

Lieutenant Brand and General Nelson appeared yesterday at the Bow Street Police Court and were subsequently admitted to bail. The examination commences to-morrow. (This probably refers to the telegram of the 7th inst., in which it stated that a warrant had been obtained by the Jamaica Committee for the arrest of the abovenamed officers).

The Prussian Chambers have been closed.

The Committee of the Italian Chambers has rejected the Government Free Church liquidation scheme.

Feb. 9th.—It is announced that Colonel Henry Marion Durand and Mr. William Muir, Secretary of the Foreign Department, have been appointed Knights Commander of the Star of India.

The *Times* of to-day contains an article on the Famine in Orissa, and again urges the prosecution of Irrigation works as an effectual remedy for the future.

A Royal Commission has been appointed to enquire into Trades' Unions.

Feb. 12th.—In the House of Commons last night Mr. Disraeli announced that the Government purposed proceeding with the Reform question by resolution. He said it would be proposed to base the franchise on a rating qualification, but did not mention the precise limits at which that qualifition would be fixed. A *division* (? revision) of the *through* (? Borough) boundaries was also to be proposed, but he said that no Borough would be wholly disfranchised.

The *Times* this morning, in writing on the debate, strongly condemns Mr. Disraeli's speech.

The Reform Demonstrations which took plaec yesterday at the Agricultural Hall, Islington, and in Trafalgar Square, passed off quietly. The number of persons present was less than at the meeting in December.

Some *aproyden* (? apprehension) exists of *Runts* (? riots) at Chester ; several hundred persons, supposed to be Fenians, having assembled from different parts of England, some troops have consequently been dispatched to that city.

Formal notice has been given to the Peninsular and Oiental Steam Navigation Company to terminate their present contract to carry the India and China mails, in order to make arrangements for the new weekly mail to Bombay.

Earl Cranborne has stated that Government have passed no order on Sir John Lawrence's decision as to the rights of the ryots (in Oude?), and added that the matter was still under consideration. A despatch on the subject will shortly appear.

The Italian Ministry have resigned.—

The first discussion on Reform takes place on the 25th inst.

Feb. 13th.—Advices from Constantinople state that some modifications are to be made in the Turkish Ministry.

The sixth squadron of French Cavalry has been restored.

The Fenians have now left Chester, and the city is quiet.

Sixty-seven arrests of Fenians have been made in Dublin.

Latest telegraphic advices from New York state that General Banks and other leaders of the Republican party urge a *comprime* (? compromise) with President Johnson.

Feb. 14th.—Advices from Paris state that the French Chambers were opened to-day.

The Emperor's speech on the occasion states that recent changes in Italy and Germany had paved the way for the union of European States into one Confederation ; and His Majesty was conscious of the influence France had exercised in procuring peace.

Referring to the disturbances in Candia, the Emperor expressed his belief that existing troubles would cease if the great European Powers would act in concert, in order to bring about a state of things, which would satisfy the legitimate wishes of Christians in Turkey, preserve the rights of the Sultan, and at the same time prevent dangerous complications in Europe.

With reference to the withdrawal of the French troops from Rome, His Majesty stated that France could not permit demagogue conspiracies to threaten the temporal power of the Pope.

The relations of France with England were daily becoming more intimate and His Majesty entertained a firm conviction in the maintenance of the peace of Europe.

The Emperor concluded his speech by referring to the proposed reforms and reorganisation of the army, and said he placed confidence in the patriotic good sense of the people.

An outbreak of the Fenians has taken place at Killarney.

The Italian Chambers have been dissolved.

Advices from Washington state that Congress has passed the Bill admitting Nebraska into the Union over the veto of President Johnson.

The House of Representatives has passed a Bill establishing martial law in the South.

Feb. 15th.—The Fenian movement is confined to the mountains in the vicinity of Killarney. The latest advices state that the troops were surrounding them.

Feb. 16th.—The French troops have quitted Mexico.

Government have announced that a movement of the Fenians has commenced in Ireland. A flotilla has consequently been despatched to Ireland.

Feb. 18th.—The Italian Ministry has been reconstructed.

The following names appear in the obituary for the week :—Major F. Boyd ; Major Gurney ; Major L. N. Pace ; General G. J. Wilson ; Colonel Trevor Compton.

"UNCLE JOHNSON,"

THE PILGRIM OF SIX SCORE YEARS.

It is still the custom in some towns of the West, as well as in New England, to announce the death of individuals by measured strokes of the bell, each stroke marking a year of the life of the dead.

Not long since the inhabitants of Y—— wearied and wondered in counting the strokes of the bell, as the iron-tongued accountant told first the numbers of infancy, then of childhood then of manhood, then of old age, and still tolled on in a number beyond even old age. But the wonder—"Who has died?" passed away ere the counting had reached *one hundred and twenty*, telling the number of the years of some ended pilgrimage. All knew that

"UNCLE JOHNSON"

had at last gone home.

Since his departure, we have thought of many things concerning that venerable relic of a former generation—things of so much interest to us that we are constrained to tell them to others. He was one of our most intimate neighbours for years, living in a humble cabin upon a lot whch joined the back end of our own. From our study window we could look down upon his garden, and in the summer season we had no difficulty in being familiar with the tenor of his life.

Before "Uncle Johnson"* came to dwell in the cabin it changed its occupants frequently, and at each change we were glad and hopeful. Hearing that the place had now been purchased by *a coloured man*, though free from any special prejudice against his race, our hopes on the score of good neighbourhood were not raised high.

We soon found that we were subject to no annoyance from the cabin—that all was quiet and orderly there. We heard little, except that at times more frequent than morning and evening the voice of praise and prayer ascended with a peculiar fervour from within its walls. Listening once to these sounds, we heard these words—

"O Lord, dy servant has been a pilgrim *more dan a hundred years*; when will he get home?"

Such a declaration induced us to think that our new neighbour might be both an aged and good man. At any rate, it led to an intimate acquaintance, in which we found that in both of these respects he was a man most rare.

By frequent conversations concerning his age, we judge that his death occurred in his *one hundred and twentieth year*.

His first master felt that his servants were in some sense members of his family, and recorded their names in the family Bible. The old man remembered seeing opposite his name, 1745. The month he could not recall. In confirmation of the great age which such a date would give him, as he lived to the year 1864, he said that he was a man grown when sent out to throw fireballs in the evening because of the joyful news of the signing of the Declaration of Independence. Concerning the events of the revolutionary war, so far as they occurred upon the line of the James' River, Virginia, he was familiar. General Washington was frequently at his master's house, and his master was a member of the first Assembly. He said "De last time I seed de General 'twas when de war was ober. I baited de General's horse in de yard, while he takes dinner wid de masser."

* He was of purely African descent. His full name was *Johnson Harrison*—the *Harrison*, as he said, being his master's name in Virginia, and the *Johnson* his own. For this reason he preferred being called Johnson.

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He stated also that he was about thirty before he was allowed to have a wife; that he lived with her fifty years; then for several years had no wife; and his last wife, who died two years before him, said that she had lived with him twenty-eight years. He also stated that he was set free by his last master and sent to Canada, partly because he was more than one hundred years old, and by right of age deserved to be his own man. He delighted in telling of the scenes of his early life, and his narrations would so accord with the pages of history as to make it evident that he had lived as far off from the present as he asserted. Certainly he was a wonderful man as an "ante-revolutionary relic."

But he was still more interesting and wonderful because of his *religion*. He accounted for his long life in part by saying, "I neber worked bery hard. When I was a boy I chored bout house, and den for about sixty years I blowed de gospel trumpet on de plantation for 'bout six months ob de year, to make de slaves good and 'ligious; and I tell ye, massa, when I was in my prime——say, along *'bout eighty*, I could blow de old trumpet so dat dey could hear me for miles." His own account of his early religious knowledge and experience was about as follows:—

"I was quite a chunk of a boy afore I hearn much about 'ligion, afore I hearn much about dis glorious gospel.

"Once in 'bout a year one o' dem clergy dat com'd ober de big water com'd round and preached up all de funerals ob de slaves dat died sen he com'd afore, and sometimes I feels very bad den. But after a bit, dere com'd round one ob de big men from de college in de Jarseys, * and he telled us 'bout de matter werry solemn. But I know nothing den 'bout Jesus." And now the tears began to trickle down the old man's cheeks.

"An' den dar com'd along dat man dat died and den com'd to life again, an' he telled de slaves 'bout Jesus. Oh, wat was he name? I don't mind now." I suggested *William Tennent*." Oh, yes, massa! *Willie Tennent!* Glory to God! I been tryin to tink ob dat name dese many years. I knowed I should know him in glory, but now I will call him by name jus as soon as I sees him. After I heard him how I did feel! Wen I was walking on de ground it would keep sayin' *'Unworthy! unworthy!'* Wen I took a bit ob bread, or a cup ob water, dey keep sayin' *'Unworthy! unworthy!'* Wen I goes into de field all de trees keep sayin' *'Unworthy! unworthy!'* Wen I goes into de yard, I sees dat all de cattle kneels down afore dey lies down, an' I neber done dat. O massa, I tought I should die. I feels so bad." (Then he would go on in various terms to tell of his utter despair.) "But bymbye dere com'd along a coloured man, who telled me des no use in my libin' dat way. He tolled me ob de passage dat says, 'Behold de Lamb of God dat takes away de sins ob de world;' and den I goes into de woods, an' all night I cries, 'O Lamb of God, hab mercy on dis poor man;' an' I cries and prays dis ober an' ober; an', O massa! just as de light was coming ober de mountains ob ole Virginia de light ob Jesus shined into dis poor soul, and from dat day on, now about a hundred years, I'se been tryin' to tell to saints and sinners round what a dear Saviour I have found."

He was ever magnifying the grace that rescued such a sinner as he, and that had sustained and comforted him in his long and weary pilgrimage. We have never known one whose soul would so soon melt and flow down in the presence of the great facts of infinite love and mercy. The name of Jesus was the greatest and best of all names to him. Not unfrequently he would utter that dear name over and over, with tones and tears and gestures of gratitude and praise.

The old man was favourably situated for enjoying ejaculatory worship; and he diligently improved and richly enjoyed his opportunities. For about five days in each week he was alone the most of the day, his wife, who was sixty years younger than himself, having gone out to work in neighbouring families, and his two children, born after he was one hundred years old, having gone to school or to play. During their absence he would often spend hours in talking, and praying, and singing. Sometimes, as one of my children said, he appeared to "play meeting." Sitting in his chair by the side of his house with his Bible on his knee, he would slowly read (without glasses,) and expound and preach as if a congregation were present. Then would follow singing and prayer in a manner which would indicate that Christ himself were present. We called upon him one day just as he closed one of these services. As soon as he saw us, he cried out, with tears flowing down his face, "O massa, Jesus has been here, an I tought I was in glory: but I will be dare bymbye."

"You mean to be faithful to the end, Uncle Johnson?" I said.

"O massa, I'se bound for de kingdom. I'se not been holding on all dis way to fail just at the gate."

Once, as I interrupted him on one of these occasions, he exclaimed—

"O massa! de Lord is passing by; does you want to speak to Him?"

I can call to mind many interesting incidents concerning him, but will mention only a few of such as made the most impression upon my mind at the time. His voice and manner were such as to give his declarations a power that they cannot have upon the lifeless page. The reader needs to imagine his earnest manner and emotional utterance, with the tone common among preachers and exhorters at the South many years ago. The fact too that he did not appear to know that he had said anything interesting when he had uttered thoughts as rich as human language can express, gave to his words a peculiar charm. They would come forth as spontaneously as if they were the natural outflow of his soul, as if they were specimens of the rich quarry within, or as if God would thus show what can be wrought in a heart that gives him entire dominion.

One day, while he was at work in his garden, singing and shouting, I said, "You seem happy to-day."

"Yes, massa, I 'se jus tinking."

"What are you thinking of?"

"Oh, I'se jus tinking;" (and then his emotions prevented utterance.) "I'se jus tinking dat ef de crumbs dat fall from de Master's table, in dis world, am so good, what will de GREAT LOAF in glory be! I tells ye, massa, dar will be nuff an' to spare dere."

At another time, when he seemed very happy and I had heard him shout, "Lord Jesus, will dere be one for me?" I said, "You are having a good time to-day, uncle?" He answered—

"O massa, I was meditatin' bout Jesus bein *de Carpenter*; an' so He can make mansions for His people in glory." And then with uplifted face and with tears, he cried out, "O Jesus, will dar be one for me?"

Once I said to him, "Uncle Johnson, why don't you go to church once in awhile?" He answered, "Massa, I wants to be dere, but I can't' *have*."

"You can't *behave?*"

"Well, massa, you knows, late years, de flesh be weak; an' wen dey 'gins to talk and sing 'bout Jesus, I 'gins to fill up, and putty soon I has to holler, and den dey say, 'Carry dat man to de door, he 'sturb de meetin'.'"

"But you should hold in until you get home,"

"O massa, I can't hold in—I *bust* if I don't holler."

Once, after hearing him pray and sing at midnight while a thunder-storm was passing, in the morning, I said, "Was that you shouting on last night?"

"Yes, massa, I s'pose."

"Well, I thought the thunder made noise enough, without your hallooing."

He looked up, and, with astonishment, said—"Massa, do you tink I'se goin to lie dere on my bed like a great pig, wen de Lord com'd along, shakin' de earth and de heavens? No, massa, when I hears de thun'er coming, I says, 'Ellen, Ellen, wake up here, *we's goin' to hear from home ag'in.*'"

One morning, when I had heard him for an hour or two, I went carefully to his door, and saw him sitting at the end of his table with a humble repast before him, while his hands were lifted high in gratitude and praise, I said," You seem happy this morning."

"Oh, yes, Ellen went away to her work, and so I gets me breakfast, and den begins to say grace; an,' O massa, de Lord am *so good*, seems I neber will be done sayin' grace!"

What a rebuke to those who sit down to loaded tables with no thought of their Benefactor!

Gratitude to God for His daily mercies was one of his most distinct peculiarities. If he received a gift from his neighbour, he ever evinced an appreciation of the kindness of the giver; and then, at once, his eye would be lifted towards heaven, and some expressions would clearly indicate his heart's response to Him from whom we receive every good and perfect gift. Many things received from time to time, were regarded by him, and spoken of as if they came in answer to prayer. He said, "When I wants anything, I asks de Lord, and He's sure to send it—sometimes afore I done asking, and sometimes He waits jus to see if I trusts Him." —

(To be continued.)

* This, it seems probable, was the eloquent President Davis.

Miscellany.

—At a meeting connected with the Metropolitan Tabernacle College, the Rev. Mr. Spurgeon mentioned the following particulars regarding the College attached to that Church:

"Since its commencement seven years ago 106 students had settled as pastors of churches; of these five had fallen asleep in Jesus, but not without fruits. Ten settled pastors were still in college completing their terms of study. Five evangelists had been sent out and were labouring successfully in different parts of the country. From reports sent in the last March by ministers settled, it appeared that there had been a clear increase to their churches collectively during the preceding year of 1,461 persons. Some of the students had gone abroad. Mr. Cother had been labouring successfully in the island of St. Helena; fifty-eight were coming forward to join the church. Mr. Gillett, as they knew, had sailed for India; Mr. Stokes was to go to South Africa; Mr. Spurgeon concluded by thanking the various friends who had helped him in his work of faith and labour of love, and by saying he believed most firmly that there was no society on the earth of the same dimensions that had ever done more than the College, or could do more. He would say, "Let us thank God and take courage." Mr. Spurgeon then referred to his contemplated Orphanage, saying that a suitable site of two acres and a-half had been secured for its erection on the Clapham-road, near Stockwell. He and his deacons would be trustees of the 20,000*l.* placed at his disposal; and of this sum it was proposed to spend at once 8,000*l.* in the erection of a school-house, &c.; the remaining 12,000*l.* would be placed out at interest and would remain untouched, and houses in the form of private dwellings would be erected round the school from time to time as the money came to hand for that purpose. He should require what help his people could give him in the good work as also in the erection of some alms-houses opposite the Elephant and Castle station for the accommodation of some eighteen poor and aged members of the church."

DOMESTIC OCCURRENCES.

BIRTH.

STEWART—February 7th, at Malabar Hill, the wife of Alexander Stewart, Esq., of a son.

MARRIAGES.

WEST—CHUTE—February 16th, at Tanna, by the Rev. G. C. Reynell, Raymond West, Esq., of H. M.'s Bombay Civil Service, to Clementina Fergusson, daughter of the late William Chute, Esq., of Tralee, Ireland.

HARRIS—HENDERSON—February 21st, at St. John's Church Colaba, by the Rev. Ward Maule, George Edward Harris, Esq., Bombay Staff Corps, to Fanny Beevor Henderson, daughter of the late Rear-Admiral Thomas Henderson, of Danlish Devon.

DEATHS.

LYNN—February 4th, at Baroda, Thomas Lynn, Deputy Assistant Commissary, Ordnance Department, Retired List, Hydrabad Contingent,, aged 56 years and 11 months.

FENWICK—February 14th, at Indore, Mrs. E. Fenwick, Esq., of liver complaint.

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